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READERS EXCHANGE

Congratulations on your Silver Anniversary—of *Bible Talk* and *Restoration Review!* And thank you for allowing us to "meet" you through that stunning picture. Really feel now that I've known you for years, and seeing you makes it easier to write, for some reason. *–Jan Fitzwater, Lusk, WY*

I attend an instrumental Church of Christ, and when brethren of non-instrument persuasion fellowship with us we sing without the piano. It is sad that more people cannot be free to do this. *–A. M. Bowman, Canby, OR*

Maybe another 25 years?
–Henry Boren, Chapel Hill, NC

I want to state my disapproval of this paper. It is far from the sound doctrine of Christ. Both my parents were Baptists. After becoming a member of the true Church (Christ's body), I have no intention of going back into such unsound denominational practices. *–Olen Swindle, St. Augustine FL*

Yesterday (Oct. 14) the September issue came. I had an enjoyable time reading it all the way through.
Dale McAfee, Cores, Goias, Brazil

May God grant you and Brother Ketcherside many, many more years to wage your noble effort, which, I am sure, is bearing more fruit than we realize. We're grateful to you.
–M/M Jewell Berrier, Higginsville, MD

Lately I have encountered some really open-minded Church of Christ believers who are very concerned for unity. I've talked to some about a unity meeting here at my apartment with you as a special guest . . . I had an interesting discussion with a sister that I happened to see reading your *Review* that someone had sent her. She and another person were discussing it.
– Rick Lowery, Knoxville, TN

Congratulations for the 25 years. Only God knows how much our brethren in the Church of Christ need a paper like yours. I don't think you will know this side of heaven how many eyes have been opened and hungry heart filled. Things are going great here. We now have a sign that just says *Jesus is Lord, Welcome.*
– Judy McGaffick, Kirtland, OH

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Walter Scott – Five Steps

RESTORATION REVIEW

Leroy Garrett, Editor

January, 1978 Vol. 20, No. 1

The Ancient Order . . .

ANCIENT FAITH AND ANCIENT ORDER

"At present a very numerous and rapidly increasing party plead for, not a *reformation* only, but an entire and unqualified *restoration* of every thing warranted in the holy scriptures, comprehended under two titles of *ancient gospel* and *ancient order.* The first of these matters having been intended to include every thing in the doctrine of Christ necessary to make disciples, and the last every thing necessary to keep them disciples." –Walter Scott, *The Evangelist,* Vol. 1, p. 20 (1832)

Our theme for this volume is *The Ancient Order,* which at the outset is to be distinguished from the ancient faith, a distinction clearly defined by our pioneers, and one that we believe is upheld by the scriptures as well. The ancient faith is the gospel itself, the Good News announced by prophets and angels and fulfilled in the coming of the Christ. It was the ancient faith that called lost souls to Jesus and enrolled them as citizens in "the colony of heaven." Jesus told his disciples to "Go into all the world and preach the gospel to every creature." This is the ancient faith, and there is nothing about it that *necessarily* implies an order. It was conceivable that the gospel would be preached, sinners would be saved, and that the end-time would come too soon for any order to evolve.

If the ancient faith is the Good News that brings the lost into the community of the saved, then the ancient order is the norms and guidelines for the life, ethics, work, organization, and corporate worship of the saved community. What name or names did they accept as God's redeemed people? How did they organize their congregations, and what relationship did the congregations have to each other? What was the character of their corporate worship? How did they relate to the world? These questions have to do with the ancient order, which is, of course, closely related to the ancient faith, for it is the faith that undergirds the order, and the order grew out of the faith.

It appears to be the case that the order that evolved with apostolic direction was due to the many problems that arose in the primitive communities of faith. But we must say "*the* order" with qualification, for there is no single order for all the churches in that some have features in work, worship, and organization that others do not have. Yet generally speaking there is an order that emerges once all the sources are considered, even if it is not a hard and fast pattern. This will be part of our study, to identify the variations and to consider what they mean to us in our quest for the ancient order.

But I repeat: the apostolic order for the churches grew out of a myriad of problems. As the church became more catholic, reaching out as it did to the Gentile nations, the problems intensified all the more. All this had to do

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with the order that gradually emerged. Had the Lord returned within the first few years, as some believers supposed he would, there would have been little distinguishable *Christian* order, for there would have been fewer problems and the context of the church would have been mostly Jewish. The order would have been virtually identical to the order of the Jewish synagogue, an influence that remained strong even with the passing of time.

Problems, problems, problems. The primitive congregations had them and the apostles sought to solve them. Thus comes the order. We are not always able to determine exactly what the problem was with this or that community, such as with the Colossians. Yet that little letter is chock-full of goodies on how believers are to order their lives. In writing the letter the apostle helps to answer a question that Francis Schaeffer is popularizing these days, *How should we then live?*

For example, Paul said to the Colossians, as I read in the Jerusalem Bible: "Make sure that no one traps you and deprives you of your freedom by some secondhand, empty, rational philosophy based on the principles of this world instead of on Christ." While this gives us some hint of the nature of their problem, it is unlikely that we can appreciate these words as much as they could, for they were written precisely to meet their pressing need. And we understand it all better when we realize that we have this precious morsel only because they had a problem. Whatever their problem was, we are blessed by the information that the Spirit passes along to us, and we can apply it to our own struggle with the world, even if our struggle is not exactly what theirs was. It teaches us that (1) we can be trapped and deprived of the freedom we have in Christ—we can become enslaved all over again; (2) there is in the world out there an insidious intellectual force that has rational and philosophical appeal that is as empty as it is dangerous, and we had better watch out in that it could lead us away from Christ.

This is not a part of the ancient faith as such, for it was written to those who were already in the faith, and it is information they would never have been given had they not had a special problem. It was therefore not necessary to their faith, but to the *preservation* of their faith, the circumstances being what they were. But this information was written only to this church, and we may conclude that most of the earliest Christians lived and died without ever knowing what Paul said about "the elemental spirits of the universe." But none of them lived and died without knowing about the Good News, which was the basis of the ancient faith.

Walter Scott, in the quotation that appears at the outset of this piece, articulates the difference between the ancient faith and the ancient order as understood by our pioneers. He sees restoration as twofold: to recover the ancient gospel as preached by the apostles as the means of making men disciples of Jesus; and to restore the ancient order, which includes everything necessary to keep them disciples.

The distinction is of great importance in that it recognizes that folk are "in the faith" when they have believed and obeyed the gospel, even if they are not equally informed in the apostolic order and thus differ here and there. The distinction also suggests that *error,* a word that has come to have grave implications in our ranks, is more likely to be fatal in reference to

the faith than to the order. Walter Scott, for instance, would almost certainly agree that one might for various reasons be confused on various points of order when it would be fatal for him to be confused about the faith. Surely there are essentials to the ancient order, but these are essential to good discipleship, not to becoming a disciple. And they are essential only as one comes to understand them, and this requires time and growth. We are all at one place "in the faith" in that we are in Jesus together. But as in a family or in a school, we are all at different periods of growth or at different grade levels in the apostolic order for our lives.

In failing to make this distinction we miss the beauty of what it means to be *faithful.* Those who have not yet learned all that is involved in "continuing stedfastly in the apostles' teaching, in fellowship, in the breaking of bread, and the prayers" may nonetheless have believed and obeyed the gospel Peter preached on Pentecost. They are *faithful* if they have accepted Jesus as Lord and are obeying him in all things according to their understanding. If people can be faithful only when they correctly perceive and practice all that the apostles enjoined upon the churches, then we all have to doubt our faithfulness.

This is to say that faith is personal, centered in a Person, and not doctrinal, as is the apostolic order. Order has to do with forms, institutions, ordinances, procedures, the way of doing things, etc. while faith has to do with trust in Jesus. All these are based on faith in Jesus, and the order is given so that we might express our faith, and it is not simply arbitrary instruction. God is *for* us, and so the apostolic order is for the enrichment of the fellowship, and we are to delight in it. But the order is of such a nature, in that it requires schooling, that it is to be distinguished from the Good News that initially enrolls us in the school when it is believed and obeyed.

The book of Revelation illustrates the point we are making. Few among us would contend that we have to understand it alike. But why? It is explicit about providing a blessing to all who read and listen to it (1:3), and it pronounces a curse on those who would add to it or subtract from it (22:19). If being faithful means to understand and obey everything in the New Testament, then the faithful are very few indeed since Revelation is part of the New Testament.

But if we realize that Revelation is part of the apostolic order given to those harassed believers who were perplexed by the apparent triumph of pagan and secular powers over the kingdom of God, we can see how brethren can be "in the faith" and yet differ in their interpretations of the book. This gives Revelation its rightful, important place. We study it in our search for the ancient order in that it deals with the Christian life under great oppression and persecution, and we learn something of how we are to deal with similar problems in our pilgrimage.

This is not to minimize the doctrinal order, but to give it its proper place. First the faith, then the order. The faith undergirds the order and the order strengthens the faith. Indeed, we consider the apostolic order of such importance that we are making it our theme for the year. But if at the outset we confuse those instructions that set the churches in order with the proclamation that brought the churches into existence, our labor will be in vain.

the Editor

AN OLD BOOK IN AN UPPER ROOM

While in the home of Morris and Amber Yadon in Kansas City recently, while conducting studies with the 59th and Kenwood Church of Christ, I had the scintillating pleasure of looking through several boxes of old books, some of which were more than three centuries old. Morris' father had nursed them for a lifetime and now it is the son's turn to enjoy them and/or dispose of them. The cache includes such rarities as the original publication of Clarke's *Commentary,* which was in 60 installments in paperback, and the impressive three-volume Prideaux's *Connections,* as well as an old Latin Bible that dates back to the 16th century.

But the book that interested me as much as any other was a tiny volume in excellent condition entitled *A Discourse on Meekness and Quietness of Spirit,* by the noted Matthew Henry. The book has no date, but since Henry was born in Broad Oak, England in 1662, he must have authored this book about 1710. The title page includes 1 Peter 3:4: "A meek and quiet spirit, which is in the sight of God of great price." He points out in the book that it must be for man's good for him to do and to be that which is highly esteemed by God. The book rings with such sweetness of spirit that I was eager to share it with any who would listen.

I read from it to Amber as we had time. The next morning the Yadons and I joined Bob and Mary Cline. Since it was a Saturday we could spend the morning together, and it gave me a chance to visit with the two elders of the congregation. Once Mary had fed us hot cakes and sausage, I conducted a devotional for the five of us, reading still more and at some length of Matthew Henry's *Meekness.* Since I was eager to share it even more, Morris allowed me to bring it home with me. Already I have shared it with Ouida, who is at this moment in bed with a cold, and now I am passing some of its gems along to thousands of others through this journal. Matthew Henry would never have dreamed that his little book, but one copy of it, would be behaving in such a way 250 years later. It just shows that what one writes may die and rise again, to haunt or to bless, as the case may be.

Matthew Henry would be especially pleased to be heard by free and eager people, for the England of his early years did not allow for such liberty. His father was a dissenting minister, critical of the established church, and consequently was not allowed to enter his own pulpit. But he trained his children in morning and evening devotionals, and he instilled in them a deep reverence for the Bible. Matthew entered upon a study of law since it was unlikely that dissenters would be able to be ministers. But he eventually became a preacher in the Presbyterian Church, and he filled each Lord's day with intensive study of the scriptures for his people, including lessons from both Testaments. He eventually produced a commentary on the entire Bible, which has always been considered inspirational and devotional as well as scholarly.

I did not know that he had authored this little volume on meekness until I came upon it. It is obvious from reading it that he considered this virtue basic to Christian character. One chapter is on the "Want of Meekness Lamented" in which he notes that

many believers who are so strict and sober about many things often lack the virtue of a meek and quiet spirit. Zeph. 2:3 impressed him: "Seek ye the Lord, all ye meek of the earth . . . seek meekness." Those who are meek are to seek still more meekness. He says we are to ask God to cultivate the meek and quiet spirit within us. It is a fruit of the Holy Spirit. He points also to 1 Tim. 6:11 which says that we are to follow after meekness, and Col. 3:12 that tells us to put on meekness, as well as to Tit. 3:2 that speaks of showing "all meekness unto all men." He makes a point of Paul writing *all* meekness.

He extols meekness as "the sweetest and surest peace," for he who is master of his own passions is greater than he who rules a nation. Our worst enemies are those within our own bosoms that "war against the soul." He associates meekness with quietness, and I like the metaphors he uses: we are to be quiet "as the air is quiet from the winds," and "as the sea is quiet from waves," and "as the land is quiet from war." But the best metaphor comes from the Psalmist: "I have behaved and quieted myself as a child that is weaned of his mother, my soul is even as a weaned child.

It is Henry's rules of direction for the meek and quiet spirit that I consider especially helpful. He sees the fruit of the Spirit like links in a chain, where each one contributes to the strength of the others, and so many virtues strengthen meekness of soul. So he comes up with several rules:

1. *Withdraw your affections from this world.*

The more the world is crucified *to* us, the more our corrupt passions will be crucified *in* us. If we would keep calm and quiet, we must by faith live above the stormy region. We must also mortify the desire of the applause of men as inconsistent with our true happiness.

2. *Be often repenting of your sinful passions and renewing your covenants against them.*

If we are truly penitent, we cannot but live a quiet life. If such passions as rash anger were more distasteful to us, we would not so easily relapse into it. Resolution to overcome our sins would go far in conquering the most rugged nature and bearing the greatest provocation. When we are loud, rude, impatient or rash we should repent and firmly resolve, through the strength and grace of Jesus, to be more mild and gentle in the future.

3. *Keep out of the way of provocation.*

This is what "Lead us not into temptation" means. We are to watch and avoid situations in which we are likely to be provoked and thus behave rudely. Those are in a bad way who seek out a quarrel or dig up mischief. Meek and quiet people will not fish for provocation, and when it appears they will see it as though they saw it not. Those who would not be angry must wink at that which would stir up anger.

4. *Learn to pause.*

A good rule: "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing" (Ecc. 5:2). The Bible also says that the discretion of a man defers his anger. If we are tempted to be angry, he advises that we might pause to say the Lord's Prayer, for things might be different by the time we repeat "Forgive us our trespasses as we forgive those who trespass against us." He likes the rule "Think twice before you speak once."

5. *Pray to God by his Spirit to work in you this excellent grace.*

"Lord, keep me quiet now!" is a prayer that should often be on our lips. We complain of noisy and brutal people around us, but we must rather complain of the unquiet spirit within ourselves.

6. *Be often examining your growth in this grace.*

As you are provoked from day to day do you find that you are gaining command over your passions? Are your resentments less keen than before? Are you less easily offended? Is the little kingdom of your mind more quiet than it has been? Each night we should examine ourselves as to whether we have had a quiet day. Let conscience keep up a grand inquest in the soul.

7. *Delight in the company of meek and quiet persons.*

We should seek fellowship with the meek and quiet, and "Make no friendship with an angry man lest thou learn his ways." Observe in others how sweet and amiable meekness is and seek to be like them. Company is assimilating and we are apt insensibly to grow like those with whom we associate, especially the bosom friendships. The wolf is no companion for the lamb until he learns not to hurt and destroy.

8. *Study the cross of the Lord Jesus.*

We shall grow more meek and humble as we learn more of the sufferings of Christ. Think often of the cross, especially as to why he suffered. He died as the great peacemaker, to make men brothers and to reconcile them to God. We never want to contradict that design by our conduct. Those who would show forth the meek and humble life of Christ must bear about them "the dying of the Lord Jesus."

9. *Think often upon the dark and silent grave.*

Henry suggests that when we are disturbed about the way things go, we should pause and consider how quiet death will make us, when we will be incapable of resenting and resisting injuries. Think of how quiet death will make you, and thus resolve to be quieter now. You will ere long be out of reach of provocation, so learn to bear with injuries and injustices now. And is not a quiet spirit the best preparation for that quiet state? Henry says it might be well for us occasionally to sprinkle a little dust at our feet, as a reminder of our end, for that might quieten our spirits and end our quarrels. When David's heart was hot within him he prayed, "Lord, make me to know my end."

He concludes by insisting that nothing will give us more comfort and repose and make our lives sweet and pleasant than meekness of spirit. It is a lovely and excellent ornament that is esteemed by all. Let us all be among the quiet of the land. — *the Editor*

If you are to find rewarding satisfaction in your work, if life is to be rich and purposeful and crowned with high achievement, it is important you continue to be a growing person. Education is a continuing process. It does not end with the termination of your schooling. Education continues from the beginning of life to the end of life, and balanced growth throughout one's entire life is important for every individual. — *Henry T. Maschal*

Highlights in Restoration History . . .

THE DAY BROTHER AMEND SAID AMEN

I am writing these words on the morning of November 18, 1977, and I must make haste for in early afternoon I must drive to Stillwater, Oklahoma where I will join John Lacey in a ministry to some of the students of Oklahoma State University. Being of the Restoration heritage, the students want me to provide some insights into our history so that they can get a handle on where we ought to be today and what we ought to be doing. I am going to start with them tonight on the significance of this very day, November 18, 1977, for it happens to be, though almost completely ignored by our people, the sesquicentennial of "the gospel restored" through the preaching of Walter Scott. It was on November 18, 1827 that Walter Scott preached the gospel in New Lisbon, Ohio, with particular emphasis upon Acts 2:38 and baptism for the remission of sins. Following his discourse, one William Amend came forward, and that same day, which was a Sunday, he was baptized in a nearby stream by Scott "for the remission of sins," becoming the first convert in our Movement who was baptized with remission of sins in mind.

Anniversaries like this give me a thrill even when I have to celebrate them alone or almost alone. Back in 1966 when March 4 rolled around, I realized it was exactly one century since Alexander Campbell's death. I wanted to talk about it with someone who shares my love for our history, so I called Louie Cochran in Nashville, the affable author of *The Fool of God,* which is a historical novel about Campbell's life. We reminisced about the old hero and agreed that he would be pleased that someone remembered the day, even though I may have been the only one on earth that thought about it. I was in Lowell, Indiana on a June 12 a few summers back, and I reminded my audience that if Protestants generally could have their Reformation Sunday each year on or about October 31, the day Luther nailed the theses to the cathedral door back in 1517, we could have our own Restoration Day, and I suggested it be June 12, for it was on that day in 1812 that the Campbells were immersed into Christ (though not yet aware of "baptism for remission of sins"), a suitable date for the beginning of the Movement in this country.

Scott himself did not realize he was making history on that November Sunday in 1827. It was years afterwards that he looked back to the New Lisbon experience as the place where it all began, and only then because someone asked him to give an account of the beginnings. Scott pointed to William Amend as the one who "first obeyed the faith as now preached in the Reformation," and years afterward he wrote him a letter requesting information as to why he had taken the step he did. Scott remembered that his first convert came into the building near the close of the address, so he figured it unlikely that he had been converted by his preaching. Amend's reply to Scott, which is given in the *Life of Elder Walter Scott* and in Richardson's *Memoirs of Alexander Campbell,* is one of the most valuable documents in our history.

The letter reveals that for years

before Scott came to town, Amend had resolved that he would obey the gospel if he ever heard anyone preach it like Peter did on Pentecost in Acts 2. Being a Presbyterian, he sought his pastor's help, who discouraged him in his intention but reluctantly agreed to immerse him privately, lest it be upsetting to others. Amend did not want it this way, insisting that he should be baptized by someone who believed in what he was doing. So he waited—for years he waited. He wrote to Scott: "To this scripture [Acts 2:38] I often resorted. I saw how Peter had opened the kingdom, and the door into it, but, to my great disappointment, I saw no man to introduce me, though I prayed much and often for it."

In the letter he tells Scott that he had grown so disappointed in preachers that he hesitated to listen to any more of them. But he had been invited to hear Scott, so on that Sunday morning he ventured toward the Baptist Church, only to find Scott's audience overflowing into the yard. He listened from afar, but as Scott spoke of Pentecost he moved closer in and finally into the building, worming his way through the audience, and finally down front to take Scott's hand.

In the letter he reminded Scott of his closing words that memorable day: "The Scriptures no longer shall be a sealed book. God means what he says. Is there any man present who will take God at his word, and be baptized for remission of sins?" When Amend heard that, he told Scott, "At that moment my feelings were such that I could have cried out, 'Glory to God! I have found the man whom I have long sought for.' "

While Amend found his man, Scott had found his plan. From that moment on there was what the Movement's historians have chosen to call "the new evangelism." So it was Scott and not the Campbells who made a direct and practical application of the doctrine of baptism for remission of sins. Scott's technique became known as "the five finger exercise," a countdown of commands and promises that proved very effective. He eventually baptized more believers than anyone else in his generation, averaging 1,000 per year during 30 years of preaching.

Scott would ride into a new community, and, attracting a group of children going home from school, he would engage them in conversation. Having a way with children, he would have them count the five steps off on their fingers: faith, repentance, baptism, remission of sins, and the gift of the Holy Spirit. He would then tell them to double their fist and put it into their pocket, and when they got home to take it out and show their parents what they had on their fingers. He would then ask them to urge their parents to come to the schoolhouse that night and hear a man talk about those points. It was one way an evangelist in those days had of getting the word out that he was in town. Since there wasn't much else for people in those days to do in the evenings, it only took a word for them to have a crowd. On one occasion when Alexander Campbell arrived in Zanesville, Ohio, completely unannounced, he hired a lad to go from house to house and announce, "Alexander Campbell will speak tonight in the court house at candle lighting." That night he had his crowd.

Well, Amend was ready to obey the gospel, a five-finger exercise or not, for he was already convinced by the words of Peter on Pentecost. Mr. Amend was ready to say Amen on November 18,

1827. When William Baxter, Scott's biographer, checked on William Amend a quarter of a century later, he was still faithful to his initial commitment, still living in New Lisbon, and a member of the Disciples of Christ, the Movement by then being completely separated from the Baptists.

Scott was given credit for "restoring the ancient gospel" by Campbell himself and as early as 1831. At that time Campbell listed the same five items but added a sixth point, eternal life, making three things man does in obeying and three things that God does for him when he obeys. Scott never doubted but what he had restored the gospel preached by the apostles on Pentecost, and he went on to publish his book on *The Gospel Restored.*

We can appreciate the contribution that Scott made without going so far as to say he then and there, on Nov. 18, 1827, restored the gospel. This is to imply that the gospel was nowhere being preached, and perhaps had not been preached anywhere since Pentecost. It is interpretations of this sort that account for our exclusivism. Some of our pioneers came to suppose that they and they alone preached the gospel. It is probably true that Scott's technique in presenting the gospel was both unique and effective for his day, and I like it even in the 1970's, but I don't believe that our folk "restored the gospel" just because Scott preached baptism for the remission of sins.

The most extravagant claim made for Scott's work and for Nov. 18, 1827 is found in J. W. Chism's *The Cleansing of the Sanctuary,* originally published as *Campbellism, What Is It?* To Chism, who was born in 1865, "Campbellism" is none other than the fulfillment of prophecies in Daniel and Revelation, and especially of Dan. 8:13-14 where it is said that the sanctuary will be cleansed after 2300 days. Starting with 473 B.C., at the time of the fourth king from Cyrus, and counting forward 2300 years (for the days of Daniel) one comes to 1827. Chism relates the story that I have just told about William Amend's conversion in New Lisbon, Ohio under Scott's preaching, and claims that on Nov. 18, 1827 God cleansed the sanctuary by overcoming sectarianism and restoring the gospel.

One would suppose that this would be a very lonely interpretation of both scripture and history, even among us, but it so happens that Chism's book was republished by the Old Paths Book Club in 1962 and given a hearty commendation by John Allen Hudson, who wrote in the preface that Chism's essential outline and summation are undoubtedly correct, even if he disagreed on minor points.

If Chism had lived to see the Movement that had restored the gospel divide into a dozen or more warring factions, he might have looked elsewhere for the fulfillment of the prophecies, and he did live to see some of the division. If God "cleansed the sanctuary" through a triumph over partyism in the Restoration Movement, it was surely short-lived. It appears that the cleansing is as much needed now, even in our own Movement, as it was 150 years ago. I can hardly see Daniel or any prophet getting excited over a mere expectation of renewal. Our pioneers dreamed and labored for a better day, and they served their generation well, passing the torch along to us. Perhaps we *are* in the process of cleansing the sanctuary, but the task remains incomplete.

Walter Scott himself, who was a romanticist as well as a man of action, came to realize that his dream of a united church through the "restored gospel" lacked reality. One of the saddest documents in our history is his letter to P. S. Fall in 1840, thirteen years after he had restored the gospel. "When you express your doubts of the matters connected with the recent Reformation," he wrote to Fall, "I sympathize with you, for the thing has not been what I hoped it would be by a thousand miles. We are indeed 'a sect' differing but little, of anything that is good, from the parties around us. Alas! my soul is grieved every day." (Fortune, The Disciples in Kentucky, p. 170).

Scott was grieved because his expectations were too high. Reform is a slow and tedious undertaking. If we can make *some* progress, and then pass on our unfinished task to the next generation, we do well and the Lord is glorified. The sin is in doing nothing, and still worse is not even to care.

– the Editor

Pilgrimage of Joy . . .

WHEN THE SNOW FELL IN SCOTLAND

W. Carl Ketcherside

Glasgow was cold and gray and dirty from soot. The stores were without heat and the girls who clerked in Woolworth's wore heavy coats. One who waited upon us wore woolen gloves. The war years had depleted supplies and a large department store such as Lewis's had little to offer. At the close of our first day in the city I spoke to the little group of saints meeting in a storefront building on Hospital Street, located in the heart of a festering and decadent slum. Their faith in such a depressing area was to me a shining beacon in a bleak world. On every side of them paganism reared its ugly head, but they were not discouraged.

The following day five of us journeyed to Pennyvenie, by way of Ayr and Dalmellington. We visited the thatched-roof cottage of Robert Burns and I had a difficult time tearing myself away from the nearby museum with its many originals of the poems which had made the bard famous. At Dalmellington we sat down to tea in the hospitable home of Edward Jess. He was one of God's noblemen. There were but twelve of us present in the little schoolhouse at Pennyvenie, on a raw, cold night, but the warmth of fellowship will never grow dim in my memory.

On Wednesday afternoon we went to Slamannan and were received into the home of Brother Wilson for tea and scones. We were talking every minute. The house was one in which Adam Bruce, whom we knew in Windsor, Canada, once lived. The village had also been the home of our beloved Harry Topping whom we knew in our own land. As darkness descended the men in our party walked down Station Road to the meetinghouse. It was a cold, crisp, snowy hike. The brother who presided over the meeting asked

Albert Winstanley to sing a solo, and then requested Nell and me to sing. We used "Give Me The Bible" as our number. Later I spoke for forty minutes and then answered questions for an equal period of time.

Slamannan had been a center for the work of James Anderson, who was born near Airdrie in 1837. As a humble evangelist he had left a mark upon the whole district, planting congregations, defending the faith, and proclaiming the Word for more than half a century. John Anderson, in whose home we stayed in Glasgow was a worthy son of James Anderson, and served to tie together for us the history of the work in Scotland for a hundred years. It was a saga of labor and suffering, of smiles and tears, of sorrow mingled with hope.

When we prepared to say farewell to the Andersons they presented us with a replica of their tartan, and every time we look at it we recall the glorious fellowship with these members of a genuine clan. We went by bus to Blackburn, near Bathgate, to be received for tea into the home of John and May McCallum. After a satisfying meal of fish and chips we were off to the meetinghouse at Blackridge, where the heating pipes were frozen and we had to hold the meeting wearing heavy coats. When John McCallum arose to preside, his steaming breath ascended in a cloud. Despite the shivering experience the meeting was prolonged by questions and we left the gathering edified and strengthened, to spend the night with Joe and Agnes Kerr, who lived in a new pre-fab in Harthill.

I had written to Joe several times before we left the United States and it was a great blessing to meet him face-to-face. Agnes was a Burns enthusiast and entertained us with "Tam-o-Shanter" and several other poems, all delivered in a delightful Scottish brogue. The next morning, Joe, Albert Winstanley, Nell and myself took the early bus into Edinburgh so we could see a little of the city before going on to Kirkcaldy, across the Firth of Forth. We walked down Princess Street, one of the most beautiful avenues in the world, and paused to look at the remarkable memorial to Sir Walter Scott, and the statue of Livingstone, the great missionary.

We climbed the steep hill to the great castle which frowns down as a lonely sentinel from the huge rock in the very center of the city. It was like moving into a world of a thousand years ago, for some of the buildings are that old. We tore ourselves away reluctantly to descend to street level and to the railway station. Joe Kerr returned home but Albert went with us as our train crossed the great Forth Bridge, that mile-long cantilever marvel constructed by Sir John Fowler and Sir Benjamin Baker, and finished in 1890.

I was anxious to get to Kirkcaldy which the natives call Lang Toon (Long Town) because it stretches out so far along the Forth. I knew it was the home of the great Nairn Linoleum factory, and that Congoleum had originated there, but one could have guessed that from the odor of linseed oil which hung over the city. At the station we were greeted by our genial host Dave Mellis, and his son Stanley. Dave was a "Wagon Inspector" for the L.N.E.R. lines, and in his home we found a hospitality which was warm and gracious.

The American restoration movement owes more to Kirkcaldy than most of us realize. In 1763, Robert Carmichael and Archibald McLean were conversing together in Glasgow when the subject of infant baptism arose, and each revealed he had some doubts about it. They agreed to study the scriptures on the matter and by 1765 Mr. Carmichael and five others were convinced they should be immersed. There was not a single baptist in Scotland to assist them, so they wrote to the eminent Dr. Gill in London, whom Alexander Campbell later labeled an able expositor and critic, and asked if he would come and baptize them. He wrote that his age would not permit him to make the trip, but suggested that Mr. Carmichael come to London and be immersed and then baptize the others upon his return to Scotland.

Mr. Carmichael was baptized by Dr. Gill on October 9, 1765, and immersed the other five on the day of his arrival back in Scotland. In November he baptized two more, and when Mr. McLean moved from Glasgow to join them there were nine. They banded together to observe the Lord's Supper each week and to edify one another. They were called Scotch Baptists, not because of the country, but to distinguish them from the English Baptists. The latter all embraced the one-man minister plan, whereas, according to a historian who wrote in 1883, "The church in Scotland was organized on the scriptural plan of mutual ministry, and a plurality of elders."

The first baptist in Kirkcaldy was a mole-catcher. He communicated his views to a Mr. Cooper who was baptized about 1784. They began to meet together and the work grew until the congregation was set in order November 15, 1798. In 1819 two brethren, Messrs. Tosh and Arthur, whose property joined, each took a piece of his rear garden and deeded it to the congregation for a building lot, and began erection of the Rose Street meetinghouse in which I was privileged to speak. Exactly one hundred years before I spoke from the platform of this building, Alexander Campbell spoke from the same spot. When he finished the congregation resolved to no longer call themselves after an ordinance but to become Christians only. They marched outside and took down their sign and erected one which read "Christian Meetinghouse." That was the sign which I saw as I entered the building.

We had a busy time in Kirkcaldy. On Saturday, March 8, the brethren held their annual social with 183 present, representing a goodly number of congregations. The next day I spoke at "the breaking of bread service," the afternoon children's meeting for "the wee ones," and at the gospel meeting at night. The congregation had an excellent choir trained and directed by Sister Glass. They always sang at gospel meetings which also had a solo or two, in addition to the congregational singing.

On Monday we visited in the home of John and Agnes Wotherspoon in the country, before returning to town so Nell and I could speak at a meeting of the women of the congregation. The visit with the Wotherspoons impressed me greatly. They were set for the defence of the faith and knew the Word of the Lord. Their house had been built over a coal shaft originally, but had been moved. John had fixed it up himself and it was furnished with lovely antiques. There was a grandfather's clock which was huge, and there were two heavy mahogany chairs, beautifully carved, which had once been in the captain's quarters of a ship which sailed the route to India.

On Tuesday we went on a little trip which made our entire journey worthwhile. A bus from Kirkcaldy to Leven connected with the Anstruther bus which made its way through the narrow streets of villages squatting along the Firth of Forth until it came to a veritable story-book town called Pittenweem. We were met in this age-old fishing village by our brother, Neil Patterson, a leader of the little group of saints who met in the "Toon Hall" as the brethren called the Town Hall. We left the bus on a paved square in the upper part of the town. Narrow walkways bearing such picturesque names as Water Wynd, School Wynd, and Cove Wynd led from the brae down to the waterfront.

The harbor was filled with fishing boats, one of which belonged to Brother Patterson. Fishermen were working on their nets. Gulls strolled about bravely on the cobblestones just out of reach. The breakers rolling in crashed against the sea wall. We walked to the home of the Pattersons where delicious homemade shortbread topped off the tea. Neil stood in front of the cheery ingle, and in a voice made strong by long years in a small dory upon the open sea sang hymn after hymn for us. Then in the company of Jimmie Hughes we visited the home of every member and prayed in each home. In the home of Sister Strachan her aged father regaled me with stories of more than fifty years of salt water fishing for a living.

The next day was to be our last in the "Kingdom of Fife" for Kirkcaldy lies in Fifeshire. It was a memorable day since it gave me an opportunity to meet Bro. Alfred H. Odd, an aged stalwart of the faith who began publication of a monthly journal *The Interpreter,* the year before I was born. The January 1908 issue listed 45 congregations in Scotland. At 6:00 p.m. we attended "Sunshine Corner" held every Wednesday for boys and girls, under the able direction of Sister Glass. I spoke for 20 minutes to the "wee bairns" and later to the older saints at the regular prayer meeting. It was late when we arrived at the Mellis home for fish and chips, but later yet when Walter Hoggan came in. This tall, handsome policeman was on night duty but was free to share with us. He was deeply concerned about preservation of the concept of mutual ministry and was fearful that with men coming from the states the Scotch brethren might be seduced into adoption of the one-man system. We talked until long after midnight.

The next morning a blizzard was raging. Snow was drifting and some train service was curtailed. But we said a sad farewell to those who came to see us off and boarded the train for Waverly Station in Edinburgh where we arrived at noon. The double-decker bus which took us to Newtongrange that Thursday had to plow through accumulating snow. That night Albert Winstanley and I walked two miles back to town where I addressed a meeting of the sisters. Forty of them had braved the storm. Later I walked the two miles back alone. It seemed strange indeed to be hiking along a road in Scotland by myself at night. Overcome by emotion I stopped in the middle of the road with the swirling snow shutting off vision and fervently prayed aloud for many minutes that men would come to revere the name of Jesus and that malice and hatred be driven out of our hearts so that we might love one another. Uncle John and Aunt Mary Pryde were sitting with Nell in front of a welcome fire when I banged on the knocker, and we continued to talk, unwilling to draw the curtains on this peaceful scene until the large clock struck the hour of one o'clock in the morning.

The Minister of Education in Edinburgh has sent a letter approving my visits to the Council Schools under his jurisdiction and on Friday afternoon I went to the first. The headmaster, Mr. Lamb, received me graciously, and I spent several hours talking to teachers and pupils. I could write a book about my impression of the contrast with American schools. At night I spoke to the children at "Sunshine Corner" and when we dismissed a number of boys and girls followed us to the bus stop where they formed a circle and held an open air chorus, singing lustily for twenty minutes with the snow sifting down upon us all. Pedestrians walking to their homes stopped and joined in.

On Saturday afternoon I conducted a two hour analytical study in the Philippian letter and spoke at the gospel meeting in the early evening. We lingered over the supper table at the home of Bro. George Robertson until 10:30 p.m. when Nell and I caught the last bus to Newtonloan Toll from which we walked a half-mile to Gorebridge where we were staying.

On Sunday at Newtongrange the children gathered at 10:30 a.m. for Bible Study, but the "breaking of bread service" began promptly at noon and continued until 1:30. From 3:00 to 5:00 p.m. I conducted the analytical study, and at 6:00 o'clock we began the gospel meeting. The audience was the largest in the memory of most of the brethren, and our hearts rejoiced when two precious souls resolved to put on Christ. We walked home in a driving rain which turned the snow into slush. We retired at 11:00 o'clock, the earliest we had gone to bed since leaving the states. But we were tired.

The cold rain proved Nell's undoing and she became quite ill from a heavy cold. I had to go on alone, first to Bathgate, where a goodly number of saints had assembled in an upper room. I was impressed by the depth of their spirituality, and by the hospitality in the home of Brother Fleming, a great man of God. Next I was scheduled at Wallacestone, so-called from the stone which legend says was the one upon which the Scots hero, Sir William Wallace, sat in 1298 as he watched his men engage the forces of Edward I of England, in the broad valley below. As we climbed the steep hill toward the village my brain was echoing the words of the poem I had learned in elementary school:

"Scots, wha hae wi' Wallace bled—
Scots, wham Bruce has often led—
Welcome to your gory bed,
Or to victorie!"

Albert Winstanley and I were entertained in the home of another Scotch hero, David Dougal. An American, an Englishman, and a Scotsman sat down to tea, one in spirit through Christ Jesus. David was sincere and studious, and an able proclaimer of the gospel, as was Albert. To be with them was for me "a season of refreshing from the presence of the Lord." When David arose to open the gospel meeting the house was full. We were all uplifted in heart.

DOWN HOME

It is probable that one of the most interesting cassettes I have made contains two talks. On one side is a discussion of the question, "Is Oak Hill Chapel Charismatic?" I think you might be surprised at the answer since Oak Hill Chapel is where Nell and I attend. On the other side is "Adventures in Brotherhood" which a lot of folk have said is the best thing I have ever produced. You can secure the tape for $2.50 by writing to T. N. Ratliff, 9729 Calumet Drive, Saint Louis, Missouri 63137. He will also send you a list of my 36 talks on the book of Revelation in which I deal with it verse by verse . . . One of the highlights of this autumn season was the Prairie Young Peoples Association meeting in Calgary, Alberta in October. There were about 550 high school young people present for the occasion and it was my privilege to speak to them three times and to hold an open forum with their adult sponsors. I remained to speak at Cambrian Heights Church of Chirst where Allan Dunbar is doing a rather masterful job with the assistance of a great group of saints . . . My meeting with the brethren at Colonial Heights Church of Christ in Hampton, Virginia was also a genuinely pleasurable experience. The daily open forums were especially productive and I came away feeling that God had blessed us all . . . Since this requires preparation in advance I am writing it on the eve of my departure for Indianapolis where I am to be the speaker at the Indiana State Youth Convention with many hundreds of teen-agers enrolled. It is the kind of thing I like to do and I thank the Father for the opportunity. . . . The pre-Thanksgiving meeting at Franor Avenue in Alton, Illinois was the largest in recent years and provided an excellent opportunity to speak on the theme "Twentieth Century Pilgrims." I sought to make those present aware of the transitoriness of our situation upon earth . . . Nell has sent out 918 free books thus far in 1977, all of them to college students who have written to request them. It is not too late for those in college to ask for a copy of my book "One in Christ" which will be sent without cost. The request must be sent personally and must make mention of the college where enrolled. There are less than 200 copies remaining. The address is at the close of this article . . . One of the highlights of this coming season will be the meeting at Scottdale Church of Christ, March 8-10. All kinds of interesting discussions are planned. You can secure information by contacting Robert W. Chambers, 215 North Chestnut, Scottdale, Pennsylvania 15683 . . . I am also looking forward to being the speaker at the Ohio State Youth Rally to be held in Canton, April 7, 8 . . . The following week will find me at Puget Sound College of the Bible in Seattle, Washington. The dates are April 12-14 . . . On April 21 I will speak at the Junior-Senior Banquet at Johnson Bible College, Kimberlin Heights, Tennesee. It is always a blessing to me to be where Ashley S. Johnson had his dream and labored to bring it to fruition . . . Those who are interested in cassettes of my talks on the west coast should note that the brother who produces these has moved. You may secure a list of the tapes by sending a large stamped self-addressed envelope to Vernon H. Woods, P.O. Box 319, Turner, Oregon 97392 . . . Copies of "The Authority Totem" may be had from us at the rate of ten for one dollar. This is a kind of stirring indictment of the sectarian attitude culminating in division within the Churches of Christ.

– W. Carl Ketcherside,
139 Signal Hill Drive,
Saint Louis, Missouri 63121

THE PEOPLE'S ELDERS

Gather seventy of the elders of Israel, men you know to be the people's elders. – Numbers 11:16

These words that God spoke to Moses reveals that all along it has been God's intention that those who serve as elders be close to the people. *The people's elders* is the way He put it. We can see what God wants elders to be and do by one of Ezekiel's rebukes: "The weak you have not strengthened, the sick you have not healed, the crippled you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them" (Ez. 34:4).

If elders are to be the people's elders it would appear that, first of all, they would be selected by the people. Certainly this would be the case in the Christian community, which we believe to be democratic in that all members of the congregation have some voice as to who shall rule over them. It is noteworthy that when the apostles wanted functionaries for the Jerusalem Church of Christ they did not choose the men themselves but said, "Pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty" (Acts 6:3). They were the church's servants, and the church selected them. The apostles then appointed or ordained them to the work. It is not often done this way, not even by those who presume to be "the Lord's church." I was reading this revealing statement only this morning, taken from C. C. Morrison's *What Is Christianity?:*

"Rome does not recognize the selection and ordination of its officials as a catholic function even of its own 'church,' but as a function of the schismatic hierarchy which is a self-contained, self-perpetuating, privileged rulership, in no way derived from the Christian community and in no sense responsible to it."

This is to say that those who rule the Roman Catholic church are not "the people's elders" since the people have no voice in their selection. The pope selects the bishops and the bishops elect the pope. The bishops in turn determine the lesser clergy, who are responsible to them, and they are all responsible to the pope. But none of them is responsible to the people. The offices they hold belong to them, not to the people.

If we disapprove of the Roman system as contrary to the spirit of the New Testament, then we need to look to ourselves, or at least our elders do, to see if our practice is all that different. The general practice among Churches of Christ is an eldership that is self-appointing, self-perpetuating, and completely authoritarian in that it makes decisions with little or no consultation with the congregation. There

are some beautiful exceptions here and there, but this is the rule. Moreover it is assumed that an elder rules for life.

If elders do not actually select new elders, they have veto power over any names submitted by the congregation. To call our elders "the people's elders" would be to stretch the truth. Usually the elders are among the last in a congregation that a troubled brother or sister would turn to for loving counsel. They are the business men, the executives, the powers that be, but hardly shepherds of the flock. Take our congregations one by one and canvass the members as to which four or five men among them they would turn to for spiritual help, and I dare say that the list they would submit would be different from the roster of elders.

Since we are concerned for the ancient order in regard to congregational leaders, we here submit a few principles that we believe reflect the spirit of the New Testament in hopes that it will cause some of our people to take the eldership seriously.

1. *Elders should have nothing to do with their own selection.*

They should be chosen by the congregation. Any plan in which the will of the people is freely exercised would be appropriate. But they should not be asked to submit names to the elders in the filling of vacancies or enlarging the eldership. The deacons could preside over the selection procedure or a committee chosen by the congregation. The elders should have no veto power. Let the people select their own leaders, controlled only by the qualifications laid down in scripture.

2. *Elders should not be elected for life, nor should the occupancy of the office imply that one holds it without limitation.*

A man qualified to serve as an elder in a congregation this year may not still be qualified five or ten years from now. He may not grow with the congregation. If a congregation is a free society with control over its own offices, it has the right to extend "a vote of confidence" periodically to those who hold its offices or to replace them. Some congregations now elect elders for a specified period, or with staggered terms, with men passing in and out of the eldership at regular intervals. This is wise. This business of waiting for "a few good funerals" is not the way to cultivate good leadership. The notion of "once an elder always an elder" is not necessarily biblical.

3. *The elders should follow some democratic method in reaching decisions that affect the entire congregation.*

Larger congregations could have a "resource committee" that would serve as a liaison between the congregation and the elders, to keep the elders informed on the thinking of the congregation. More than this, the elders should be close to the people themselves, consulting with them and confiding in them. The people should in some way be in on the decision making, so that they will be *led*, not *driven*, by their leaders.

4. *Congregations and leaders alike should realize that the offices to be filled, whether elders, deacons or teachers, are inherent in the congregation and thus belong to the people, not to those upon whom they are bestowed.*

Elders often act as if the office they hold is *theirs*. But it really belongs to the congregation. They gave it on conditions, and if those conditions are not met or if the office is abused, they can take it back. One holds it in sacred trust from the people, being a servant for Jesus' sake. It is not his by "divine fiat" like the divine right of kings, nor is it his "for life."

5. *The congregation should be able to look to the elders as shepherds or pastors, and respect them as such, while the elders should view the people as sheep to be tended, fed, and led.*

Elders are to have the heart of a pastor, meekly and gently caring for little lambs and wandering sheep. God thus likens their work to the humble shepherds attending their flock rather than to the ambitious business or professional world where opportunism and intimidation are accepted values.

If, then, we take seriously our search for the ancient order, we must have elders who are "the people's elders." - *the Editor*

OFFICE NOTES

One of our readers writes of his delight in reading *The Fool of God*, the story of Alexander Campbell in historical novel form by Louis Cochran. One really gets on the inside of our history with this book. 3.80 postpaid.

Our people are more concerned these days with the book of Revelation. In making a serious study of this part of the Bible we recommend you include our own J. W. Robert's *The Revelation of John*, a verse by verse commentary. 4.50 postpaid.

Should a woman always submit to the sexual demands of her husband? is but one sensitive question dealt with in *Daughters of the King* by Pat Brooks. It is a startling proclamation for all women who wish to be truly free. It is hard hitting but sensitive. 3.25 including postage.

Sometime back a team of British theologians shocked the church by publishing *The Myth of God Incarnate* in which they questioned the church's traditional faith in the deity of Jesus. Now a team of British Theologians have published an answer, entitled *The Truth of God Incarnate*, which you will find interesting and informative. It will strengthen and gladden your faith in Jesus. Only 2.75.

If you wish to gain insights on how the church might deal with its dullness and ineffectiveness and rediscover the love and power that it has lost in a maze of structures, then you should read *The Problem of Wine Skins*. Several have told us recently that they have really been turned on by this provocative volume. 4.25.

We can supply you with the one-volume *The People's New Testament with Explanatory notes*, by B.W. Johnson, longtime favorite among our people, with the KJV and the Revised Version side by side. The comments are a no-nonsense, pointed approach. This gives you in one volume, a durable hardback, the entire NT in two versions and appropriate comments on each verse for only 9.95.

Our own *The Word Abused*, the bound volume of this journal for both 1975 and 1976, is available for 5.95. If you wish a copy of the bound volume for 1977, soon to be available, you should place your order. An invoice will be sent with the book.

If you would like to read of the unique claims of our faith over against the religions of the world, we suggest J.N.D. Anderson's *Christianity and Comparative Religion*. The chapter on